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SOCIETY FOR

ENCOURAGING RELIGIOUS EDUCATION.

Society for Encouraging Religious Education.

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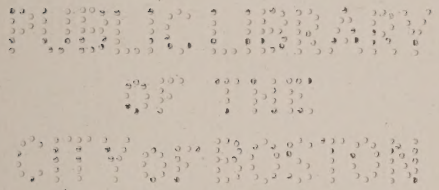

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1880.

Ent. Sept. 20, 1934.

CLASSIFICATION
OF THE
NOCTUIDAE

Society for Encouraging Religious Education.

IT is now two years since this Society was incorporated. The immediate object of the incorporation was the wish to establish a permanent Board of Trustees in this Commonwealth for the administration of some bequests made by the late Jonathan Bowers Winn, of Woburn. From the funds thus entrusted to it, in precise compliance with the trust, the Directors have assisted in the foundation of the Unitarian Church at Brunswick, in the effort to establish the People's Church in Boston, and in the work of Antioch College in Ohio, of Humboldt College in Iowa, and of the Meadville Theological School. The amount left in their hands from the bequest of Mr. Winn, for such purposes, is about thirty-five thousand dollars, which is permanently invested, the interest only being applicable to the purposes of the trust, with a single small exception, which will not exist after a year.

In addressing to the Unitarian Churches this Report of its work, the Association ventures to offer the convenience and permanency afforded by its incorporation to other persons who may wish to make similar trusts, for purposes of education or for the extension or maintenance of the Christian religion. This Association is a close corporation, consisting of Unitarian clergymen and laymen. New members are chosen, only to take the place of any who retire, or in recognition of large trusts or gifts for the purpose of the Society.

To any Unitarians who wish to make gifts or bequests, of which the interest is to be used for these purposes, the organization of this Society seems to offer all the certainty which can be asked for a constant and careful administration. The Society does not ask for gifts for immediate expenditure. Evidently, it is simpler for persons who make such gifts to offer them directly to the institutions they wish to benefit. But any person who wishes to establish a trust covering a series of years, whether for the benefit of institutions distinctively religious or for the encouragement of education in any part of this country, is invited to avail himself of the advantages of our charter.

The officers of the Society are glad to render their services without pecuniary recompense; and, under the law of the Commonwealth, funds intrusted to us are free from taxation.

The need of a higher education, especially of teachers, to be conducted under simple religious influences, has been urged upon us from every direction, during the last year. We have had several appeals from the States of Pennsylvania, Virginia, the Carolinas, and Georgia. We have reports of great interest, showing the success of the "Thomas Tileston" endowment in the city of Wilmington. The evident value of the work inaugurated there by Miss Bradley, and since continued on such a generous scale, furnishes an example, full of encouragement, for imitation in all the Southern States. Professor Thomas, of South Carolina, has laid before us statements which are fairly pathetic, which, as we believe, are entitled to full confidence, of the necessity of Northern assistance of the schools of that State, while its political arrangements are so profoundly demoralized. Mr. J. E. Bryant, of Atlanta, Georgia, has laid before us a special plan for the encouragement to schools in that State, which is printed, as an appendix to this Report, for general information. If the condition of blacks and whites both, in Florida, is better than in most parts of the South, and their mutual relations more friendly, the considerable Northern emigration into that State, set on foot by the New England Emigrant Aid Company, may be largely thanked for it. As another consequence of that emigration, Florida offers perhaps the best opportunity of any Southern State for the establishment of

a Normal School of the first class for teachers. The applications for assistants for established schools in Alabama indicate that in that State there has been little general interest in education.

Turning to the Valley of the Mississippi, we have most eager appeals from Mississippi for assistance to schools, both for blacks and whites, which the people of that region seem unwilling or unable to render. Farther north, we have been glad that Mr. Winn's forethought has enabled us to render timely assistance to Antioch College in Ohio, at a period when the depression of the Western securities held by its treasurer gave to our assistance especial value. Under the general supervision of Dr. Heywood, of Louisville, this Society supplied the college pulpit for the year 1878. At our suggestion, Rev. N. P. Gilman has since been appointed Preacher to the College and Professor, to be sustained by this Society and the American Unitarian Association. His personal influence among the students, and the instructions which he is able to give, will encourage parents who are as deeply interested in the moral as in the intellectual training of their children. It is now fifteen years since the endowment and oversight of this College were assumed by the Unitarian National Conference. In the quality of the work done and in the character of the graduates, it has amply justified the efforts which have been made for it. We have now a school of the very first class, in the very heart of the

country, to which Unitarian parents may send their children, in full confidence that, in the simple social influences of a small town, they will be educated by conscientious and skilful teachers, under sincere religious convictions. The College charges are so moderate, that such education can be given to persons of very small means.

We have made a small appropriation, which we would gladly enlarge, for the library and other expenses for the Meadville Theological School. This School, established in the year 1844, for the education of Unitarian ministers, has, in the years since, sent us some of our ablest preachers, and is now in a position to render more service than ever. Nor can any greater service be rendered to the Church than the careful guidance, through that period of early study, of consecrated men who wish to enter its ministry, — just such men as have distinguished the roll of the Meadville graduates. The Meadville School is well situated for its purpose. It is provided with a substantial and sufficient building. Its devoted teachers, Professors Livermore and Cary, do a vast amount of good work for very small salaries. But they need an endowment for another professorship, and funds with which to enlarge the library and aid students. Professor Huidekoper, who has given his labor gratuitously for many years, is now disabled, by loss of eyesight, from continuing them. This School has sent a large number of useful men into our churches, among whom we recall the names of

Rush R. Shippen, Thomas J. Mumford, Augustus N. Staples, Carlton A. Staples, William G. Scandlin, Charles W. Wendte, S. H. Camp, J. L. Douthit, Jenkin Lloyd Jones, George L. Chaney, Herbert Hosmer, George S. Ball, William L. Chaffin, John Snyder, William H. Savary, Ellery C. Butler, and Charles A. Curtis. A school which gives such men to the Church ought not to be out of our minds, because its distance keeps it so much out of our sight. A few hundred dollars given to it each year might enable some men like those named above to prepare themselves there for the ministry.

At the recommendation of Rev. J. L. Jones, Secretary of the Western Unitarian Conference, Professor Earthman, of the Normal School of Wisconsin, was appointed in 1878 to the charge of the school at Humboldt, from which President Taft has withdrawn. Professor Earthman's success has amply justified the recommendation. The number of the scholars has steadily increased, and the reports we receive as to the character of their work are very satisfactory. At the recent meeting of the Iowa Unitarian Conference, this school was highly recommended to parents by Rev. Messrs. Effinger, Hunting, Clute, and Jones, who had visited it.

These are the only positions in the Valley of the Mississippi where this Association is able to act. But we are tempted to say that the proposed Northern colony in Tennessee opens an admi-

rable opportunity for the establishment of a good school of the grade of the Antioch High School, or that at Humboldt; and that, without a large annual expense, such a school could be founded.

We have before us, also, earnest and intelligent appeals for the establishment of Protestant schools in New Mexico. This beautiful territory is now in the hands of the Jesuit Society, which controls the election of the legislative body, and dictates terms to the United States Governor. Seeking its own interest, it has proposed an act of incorporation for its members in New Mexico, which gives them privileges which would be refused to them in Austria, in Italy, or in Spain. The persons best informed agree that the influence of this Society is to be best met, not in political warfare or in the effort to establish Protestant churches, but rather by the encouragement of intelligent Protestant teachers who shall establish schools in the principal villages better than the Jesuits chose to maintain. It is believed that such schools will be an additional attraction of the best emigrants to the Territory, and will show to the Mexicans and the Pueblo Indians, in the points where they are established, the methods of a higher Christian civilization than they have known for the last three centuries. The schools already established under this impression give encouragement for the continuance of the same policy.

Respectfully submitted, for the Directors,

EDWARD E. HALE.

The members of the "SOCIETY FOR ENCOURAGING RELIGIOUS EDUCATION" are: —

ANDREW P. PEABODY, *President.*
EDWARD E. HALE.
JAMES FREEMAN CLARKE.
ADAMS AYER, *Treasurer.*
H. H. EDES.
HENRY W. FOOTE.
ABRAHAM FIRTH.
WM. HOWELL REED, *Secretary.*

BEQUESTS or TRUSTS may be made to the "Society for Encouraging Religious Education, incorporated under the General Law of Massachusetts."

[APPENDIX.]

BOSTON, MASS., May 28, 1879.

REV. E. E. HALE:

Dear Sir,—In compliance with your verbal request, I present reasons why I think it will be wise for the loyal people at the North, and especially the friends of the negro, to assist in the education of white children at the South.

It is, perhaps, important in this connection to call attention to what I believe to be fundamental truths.

The civilization of the South is unlike that of the North: the former is feudal; the latter, modern, American. The people of the North believe in the "idea of free thought and action; of equal rights for all; of the dignity of labor; the idea that every man is his own master and the peer of any other man before the law, however poor or humble his calling, however hard his lot." The men who have ruled at the South since John Smith landed at Jamestown have held to the "idea of aristocracy and caste; of lawful superiority of man over man; of the right of one class to dominate another and appropriate its labor, and to enjoy class immunity and privilege." The people of the North and the people of the South are, therefore, two peoples. The conflict between them since the representatives of the "*antagonistic sections*" met at Philadelphia, in 1774, has been a struggle

between men who represented different ideas of civilization, not simply a conflict between freedom and slavery. The Southern leaders in the late war fought for "all the forms, modes, purposes, habitudes, and sympathies of social organisms." They were feudal chieftains fighting for a feudal civilization. Defeat upon the battle-field did not change the views of the men who led the South into rebellion. The same men now control a "solid South," and confront the representatives of the loyal masses of the North, ready to resort to any means to accomplish their ends, that promise success. I am convinced that this country will not be at peace until the Southern States are controlled by men who prefer the civilization of the North to that of the South. If I am correct, the great work of the immediate future is the conversion of enough white men in the Southern States to American civilization to overthrow at the polls the feudal aristocracy by uniting with the colored voters, who will, with great unanimity, oppose the Bourbon leaders. It is, therefore, a matter of great importance to decide how this end can be reached.

I will not attempt at this time to call attention to more than one agency for the accomplishment of this great work. I refer to the establishment of schools for the education of Southern white children, to be taught by Northern teachers. Such schools may be established at a small expense, and may be self-supporting. It will be necessary to raise the money at the North to purchase the necessary buildings. The schools should be established in favorable localities, and the teachers should be men of ability, tact, and good education. A fair tuition should be charged, and the teachers sustained until the schools are self-sustaining.

The Methodist Episcopal Church, called at the South the Northern Methodist Church, has seven schools in the South for the education of white

children, and all are prosperous. At first, only Northern teachers were employed ; but now, in some of the schools, the teachers are Southern young men, who have been educated in these Methodist schools by Northern teachers. They are Southern men with Northern ideas. Between one and two thousand Southern boys and girls are being educated annually in these schools, all, or nearly all, of whom come out with Northern ideas. Such schools may be established in the South as rapidly as the money can be obtained to provide the school buildings, and thus may the children be converted to American civilization. I will not attempt to show the influence that may thus be exerted, but simply submit the matter for your consideration.

I am, very truly,

J. E. BRYANT.